

the performance of sacrifice; "but what Is meant "by this requires further elucidation. The VISWADEVAS, or universal gods, do not appear, in this part of the *Veda*, as the particular class which is referred to by MAKIJ, and in the *Purdnas*, but merely as the aggregation of the divinities elsewhere separately named, or INIXRA, AGNI, MITBA, VARTTNA, and the rest.

We thus find, that most, if not all, the deities named in the hymns of the *Rich* — as far as those of the first *Ashtaka* extend, — are resolvable into three : AGNI, or fire ; INDEA, or the firmament ; and the Sun. Or, indeed, — as the sun is only a manifestation of fire, — we might resolve all the forms into two, AGNI and LSTDBA. We may, however, consent to take the assertion of YASKA, that there are, in the *Veda*, " three gods : AGOT, on the earth ; YATTJ or INDRA, in the sky ; and STJBYA, in heaven ; of each of whom there are many appellations, expressive of his greatness, and of the variety of his functions." There is nothing, however, — confining our negation to the present portion of the '*Ricli*' — to warrant the other assertion of YASEA, that " all the gods are but parts of one *dtmd*, or soul, subservient to the diversification of his praises through the

immensity
 and variety of his attributes."¹¹ The
AnuJcramaniM
 goes further, and affirms that there is but
one deity ^ the
Great Soul (Mahdn Atma) ; quoting,
 however, in sup-
 port of this doctrine, a passage which, in
 its proper
 place, applies only to the Sun, who is
 there called
 (p. 304) " the soul of all that moves or is
 immoveable ;"

* *2Tintkta% Daivata Jlidncla*, L, 4, 5.